

ceremonies. Their family gods have no shrines and they never go on pilgrimage. Their Teacher is the chief of the Smárt monastery of Shringeri in Maisur. They wash their household images in water and rub them with sandalwood paste, offering fruit and flowers, and waving lighted lamps before them. They give blood sacrifices to village gods and goddesses and eat the flesh of the victims at their yearly feasts. They do not practise witchcraft, but consult soothsayers and think that sickness and other misfortunes are the work of evil spirits and ghosts. Women are considered impure for four days every month, and the whole family for ten days after a birth or a death. They are cleansed by bathing and drinking water brought from the house of their family priest. They have no separate lying-in room; a part of the veranda is enclosed by bamboo mats. On the twelfth day the child is laid in the cradle and named. Girls are married between eight and twelve, and boys between fourteen and twenty. Polygamy is allowed and practised, widow marriage is forbidden, and polyandry is unknown. They mourn the dead for ten days and on the eleventh feast the caste people. Their caste headmen or *budvants* are hereditary and preside over meetings to settle social disputes. The offender is generally made to feed a large number of his castemen and to have water brought from the family priest's house and poured on his right hand by the headman. They do not send their children to school or take to fresh callings.

Shepherds, with a strength of 4286, of whom 2509 are males and 1777 females, included four classes. Of these 1714 (males 1015, females 699) were Dhangars; 1025 (males 587, females 438) Gaulis; 347 (males 207, females 140) Gollars; and about 1200 (males 700, females 500) Kurubars.

Dhangars, numbering about 1700, are found in the wilder parts of Yellápur and Haliyál. The word Dhangar is generally derived from the Sanskrit *dhenu* a cow. They keep both buffaloes and cows. The names in common use among men are, Bábya, Pársiya, Kedári, Piráji, Saháji, Bhaváni, and Ninga; and among women, Narsi, Koini, Sau, Ganga, Godu, Sátu, and Báija. They are said to have come to Kánara from the Bombay Karnáta. The men are short and dark. Their home speech is Maráthi but they can speak Kánarese. They live in huts with walls of wattled reeds and roofs thatched with straw. The only furniture is palm-leaf mats, brass lamps, earthen and copper pots, and low wooden stools. Their common food is rice and *rági*, but they also eat flesh. Their holiday dishes are rice, bread, meat, curry, and sweet gruel. They are not good cooks. The men wear the loincloth or a waistcloth, a blanket on their shoulders, and a headscarf or *rumál*. They wear no sacred thread. The women wear the bodice and the robe falling from the waist like a petticoat and with the upper end drawn over the shoulder and breast. They buy fresh clothes once a year, and have a spare suit for special occasions. They are dirty in their habits, but thrifty, honest, kindly, and hardworking. They keep a special breed of cows and buffaloes known as Dhangars' buffaloes and cows, *Dhangar mhasis* and *Dhangar gáis*, which are the largest cattle in Kánara. They allow the calves to drink the greater part of the

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milk. The rest they make into clarified butter and store it in holes in the earth, which are opened only when butter-dealers come to buy. Their male buffaloes are very powerful and are in demand by the people of the coast for ploughing and for carrying and drawing loads. In the fair season they remain near villages supplying the people with manure for which they are paid in grain. During the rainy weather (June-October) they go to Satarim and Sankli in Goa territory where is a large stretch of pasture land. The men graze the cattle and the women busy themselves in cooking. Children begin to help their parents when about seven years old. They are a well-to-do class. They rank with Gaulis and Gollars. A family of five spends about 12s. (Rs. 6) a month. They worship all village and other ordinary Hindu gods, offering blood sacrifices to the female powers or *shaktis*, and having great faith in soothsaying and in the power of evil and other spirits. The marriage age of girls is between ten and twelve, and of boys between sixteen and twenty-five. Widow marriage and polygamy are allowed; and polyandry is unknown. The details of their ceremonies do not differ from those of the Maráthás of the Bombay Karnáthak. They have a headman called *budvant* under whose presidency social disputes are settled. They occasionally suffer severely from cattle disease and are not well-to-do. They do not send their boys to school.

Gaulis.

Gaulis or KONKANI COWHERDS, with in 1881 a strength of about a thousand, are found in Kárwár, Sirsi, Siddápur, Haliyál, and Yellápur. They seem to have come from the Bombay Deccan as their family god is Vithoba of Pandharpur, and their home tongue is Maráthi. Their surnames are, Potlo, Gujir, Katle, and Kable. The usual names of men are, Bába, Itu, Gopál, Ráma, Hondu, and Kusht; and of women, Pandari, Lakshmi, Báija, Dvárki, Rukmin, and Sáju. Both men and women are tall, wheat-coloured, and strong. Their home speech is Maráthi and with others they talk a rough Kánarese. They live in small houses with wattled reed walls and thatched roofs. Their every-day food is rice, millet, and pulse; but they eat fish and flesh and drink liquor. They are not good cooks, their great dainties being tamarinds and chillies. The men shave the head and face except the top-knot and moustache. They wear the waistcloth, a short coat, a headscarf, and a silver girdle, carrying on their shoulders a wallet for money, tobacco, and betel leaves nuts and lime. The women wear a dark-red Maráthi robe and keep their hair carefully oiled. They are hardworking, sober, and thrifty. They live near towns, keeping buffaloes, tilling small patches of ground, and selling the produce of their dairies. They are a well-to-do people, and rank next to Maráthás. In the early morning both men and women are busy milking their buffaloes. After clearing the cow-shed, between six and seven, they start to sell milk, curds, and butter. They take their breakfast about nine and from eleven to four are busy in the dairy. After four they again go to sell milk. Children of seven begin to help their parents by herding cattle. A family of five spends about 14s. (Rs. 7) a month. They are a religious people, employing Bráhmans to perform their ceremonies, worshipping the village gods, and keeping all local holidays, having faith in soothsaying, witchcraft,

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and the power of evil spirits. Girls are married between nine and eleven, and boys between fourteen and sixteen. They burn their dead and mourn ten days. Widow marriage and polygamy are allowed and practised; and polyandry is unknown. An hereditary headman called *budvant* settles their social disputes with the help of a council of castemen. They are better off than Dhangars and on the whole are well-to-do.

Gollars or KÁNARESE COW-KEEPERS, numbering about 350, are found in small numbers above the Sahyádris, especially in Sirsi and Siddápúr. According to Buchanan they are partly of Telugu and partly of Karnátak descent,¹ and claim Krishna, the eighth incarnation of Vishnu, as one of their caste. In north Maisur the chief surnames of the Telugu Gollars are, Mutsárlu, Brinde, Mola, Sadalavaulu, Perindalu, and Torole.² Marriage between persons of the same stock is forbidden. In Kánara the names in common use among men are, Shikka, Ira, Timma, Tigla, Bomanna, Nága, and Bora; and among women, Iramma, Rangamma, Sánnamma, Nágamma, Shivamma, and Putamma. They are divided into Gollars-proper, Kemper-gollars, Ur-gollars, Kad-gollars, Hál-gollars, and Háv-gollars, who neither eat together nor intermarry.³ The men are dark, stout, and strongly made; and the women though dark are well-made and have good features. Their home tongue is Kánarese. They live in one-storied houses with mud walls and thatched roofs. Their ordinary diet is rice, split pulse, and dried fish, and they eat fowls, sheep, and deer, and drink liquor. They are moderate eaters, very fond of chillies, but not good cooks. The men wear the waistcloth, the shouldercloth, and the headscarf; and the women the robe hanging like a kirtle from the waist to the knee with the upper end drawn over the head. They wear a bodice with a back and short sleeves, and gold hair ornaments, earrings, and necklace. They are clean, thrifty, kindly, and orderly. They were formerly noted for their honesty in carrying Government treasure.⁴ In North Kánara they are chiefly husbandmen and milk and butter sellers. They are well-to-do and rank next to husbandmen. Their daily life does not differ from that of other husbandmen. A family of five spends about 10s. (Rs. 5) a month. Their chief gods are, Krishna, Shiv under the terrible form of Kálbhairav, and Párvati. They pray to the ordinary Hindu gods and goddesses, offering blood sacrifices to mothers or female powers, and employing Shrivaishnav Bráhmans whom they greatly respect. They believe that after death good men become gods, and bad men devils. They know nothing of the transmigration of the soul. Though none of them wear the *ling*, their spiritual guide

Gollars.

¹ Buchanan's Mysor, I. 347; II. 8.² Buchanan's Mysor, I. 348.³ Mr. Rice (Mysor, I. 332) divides the Mysor Gollas, who are numerous in north Maisur, into Yáakuls or Yádavkuls, Kiláris, Kavádigas, Kádu Gollas, Kuri Gollas, Gopáls, and Nanda Vamsikás.⁴ Buchanan (Mysor, I. 347) says all were armed and held themselves bound to die in defence of their trust. If one of a band was proved to have embezzled money entrusted to him the head of the band went to the nearest magistrate and gained leave to shoot him. Mr. Rice (Mysor, I. 332) says, they were famous for their integrity in carrying treasure.

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is Malayeshvar Svámi, who is a Lingáyat and lives at Mápakali about fourteen miles north of Doddá-Ballápur in Maisur. They marry their daughters between nine and twelve and their sons between fifteen and twenty. Girls continue marriable after they come of age. Widow marriage and polygamy are allowed and practised. The women are hardworking and are rarely a burden to their husbands, who when rich often have from two to seven wives. They bury their dead. Their funeral and other ceremonies do not differ from those of the Lingáyats. They have hereditary headmen called *gottigarus* who settle social disputes. In cases of adultery the headman and four elderly men of the caste call the adulteress before them, rebuke her for her ill-behaviour, and if she shows sign of repentance advise the husband to take her back; otherwise she is divorced. Trifling offences are condoned by a caste-feast. Most of them do not send their children to school but a few can read and write Kánarese.

Kurubars.

Kurubars or **SHEPHERDS**, numbering about 1200, are found in Sirsi, Siddápur, and Yellápur.¹ The name comes from the Kánarese *kuri* a sheep. They are said to have come to Kánara from Chitaldurg in Maisur. Their surnames are, Anc, Hál, Kolli, Nelli, Sámant, Koti, Asil, and Murhindu. The shrines of their family goddesses are at Muhilád, Chandragutti, Uchangi, Haldava, Shikárpur, and Giri in Maisur. The common names of men are, Mallappa, Lingappa, Bora, and Tirkappa; and of women, Gangavva, Nagavva, Irravva, Puttavva, Mallavva, and Gauravva. Marriage between families with the same surname is forbidden. They belong to the important class of shepherds, who, under the name of Kurubars in Kánarese and of

¹ Sir W. Elliot (1869 Jour. Eth. Soc. Lond. I. 104, 110) makes the Kurubars one of the most important elements in the early population of South India. They appear as Kurumbars in Tamil and Malayali, as Kurubars in Kánarese, and are the Dhangars of the Maráthás and Upper Indians. Some in Malabár are bondsmen, others in the Madras Karnátak bred horses and served as troopers in the Marátha armies. In early times in the east Karnátak they are said to have formed a federal community of twenty-four states, to have been converted to Buddhism, to have gained much skill in the arts, and to have been overthrown by a Chola king of Tanjor in the fifth or sixth century. Sir W. Elliot notices that their truthfulness is proverbial. On this and other grounds he would trace a connection between the Kurubars and the Sāntháls of Bengal, and through the Sāntháls with the Abirs or Abhirs. He thinks they were the people who buried in rude stone tombs. Mr. Taylor (Madras J. Lit. and Scien. VIII. 261) suggests that some of the South Indian dynasties who claim to be Yádávás may be Bráhmanised Kurubars. The Kurubars have a special interest in Kánara, if, as seems possible, Kadamba, the name of two of the leading dynasties of Banavási (A.D. 300-400 and A.D. 700-1200) is a Bráhmanised form of Kurubar. Mr. Rice (Mysor, I. 333) describes the Kurubars of Maisur as a numerous class scattered over the whole province. They are of two main divisions, Hande-Kurubars and Kurubars proper. Among the subdivisions are Heggades, Aidu-varaháda-sála, Nágara Kula, Sávantí Kula, Sangama Kula, Peddala Kula, Atti Kankana, Halu Kuruba, Hande Kuruba, Dhangá, Kambali Kuruba, Kankaiyana Jāti, Banda Nuliru. He notices (Ditto, I. 311) that Kurubars stretch as far south as the Nilgiris where they are feared as sorcerers. In Coorg he mentions five classes, Kambalis or blanket-weavers, Hals or milkmen, Bettas or hillmen, Jénus or honeymen, and Kádus. (Ditto, III. 208). Buchanan (Mysor, II. 128) describes the Kad Kurubars of south Maisur as dark and weak, with hair like mops and a few rags for clothes. They were famous for their honesty and for their courage in driving off wild elephants by rushing up to them and holding a blazing torch in their faces. The South Kánara returns for 1800 (Buchanan, III. 7) show only 183 Kúrúbars cattle-drivers and dealers. They seem to have been numerous in Goa as the older writers call the Goa husbandmen Corumbins or Kurumbis as if they were of the shepherd rather than of the Kunbi caste. See Linschot's Navigation, 77.

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SHEPHERDS.
Kurubars.

Kurumbars in Tamil and Malayali, form a large section of the population of Southern India. Their house god is Birappa who is represented by a *ling* and has a shrine in every Kurub village. The Kánara Kurubs keep a close connection with their parent stock in Maisur. They are divided into Hande Kurubaru, Unne Kurubaru, and Hathikankandavaru, who eat together but do not intermarry. Both men and women are short and strongly made. Their hometongue is Kánarese. They live in lines of small one-storied houses with mud or stone walls and thatched or tiled roofs. Their every-day food is cooked and strained rice, *rági*, vegetables, fish, and most animal food except beef and village pig.¹ They smoke Indian hemp or *gánja* and are very fond of palm-juice and whey. They are moderate eaters, but poor cooks. The men wear a very narrow waistcloth which they fold tightly round the waist, a country blanket woven by themselves, and a headscarf. Their ornaments are silver and gold earrings, girdles, and finger rings. The women wear the robe with the skirt hanging from the waist and with the upper end drawn over the head like a veil, and a bodice with a back and short sleeves in loose folds. Some women on going out wear a blanket on their shoulders drawing the upper ends across the bosom and tucking them into the folds of the robe. Besides the signs of married life, the nose-ring glass bangles and lucky necklace, they wear gold and silver ornaments and flowers in their hair. Their clothes are made in the hand-loom of Maisur and Dhárwár. They are dirty in their habits, but hardworking, sober, and kindly. According to Buchanan they were formerly shepherds, *khandakars* or hill militia, *allavana* or armed attendants, and *anchevaru* or post messengers.² As, especially during the rains, the climate of Kánara is fatal to sheep and as there is no demand for military service, almost all now live as blanket-weavers, cart-drivers, and husbandmen. The women are hardworking, digging ploughing and doing all field work besides minding the house. They buy wool in Maisur shepherds of their own caste who come to Kánara during April and May. Their blankets, which fetch 1s. 3d. to 2s. (10 *ans.* - Re. 1) are much in demand among cultivators, who use them in all seasons, in the cold weather as coverlets at night and in the wet weather as cloaks. Besides weaving blankets they till and work as field-labourers, the men earning 6d. (4 *ans.*) and the women 3d. (2 *ans.*) a day. Their busy season lasts from June to November and their slack time from December to May. They earn enough for their maintenance. They rank with Gaulis and Gollars. Men women and children above seven work from daybreak to sunset, cleaning sorting and spinning wool and weaving, or the men drive carts, or both men and women work in the fields. A family of five spends about 14s. (Rs. 7) a month. Their chief gods are Birappa and Battedevaru, and their chief goddess is Yellamma. The ministrants in the shrines of these deities are Kurubs of their own class and rank. On the days sacred

¹ Animal food is forbidden for a month after weddings, during the first nine days of the *Dasara* in October, and on the *Ganesh-chaturthi* or Ganpati's birthday in Aug.-Sept.

² Mysor, I. 396.

¹ Compare for the Maisur Kurubars Buchanan, I. 396-398.